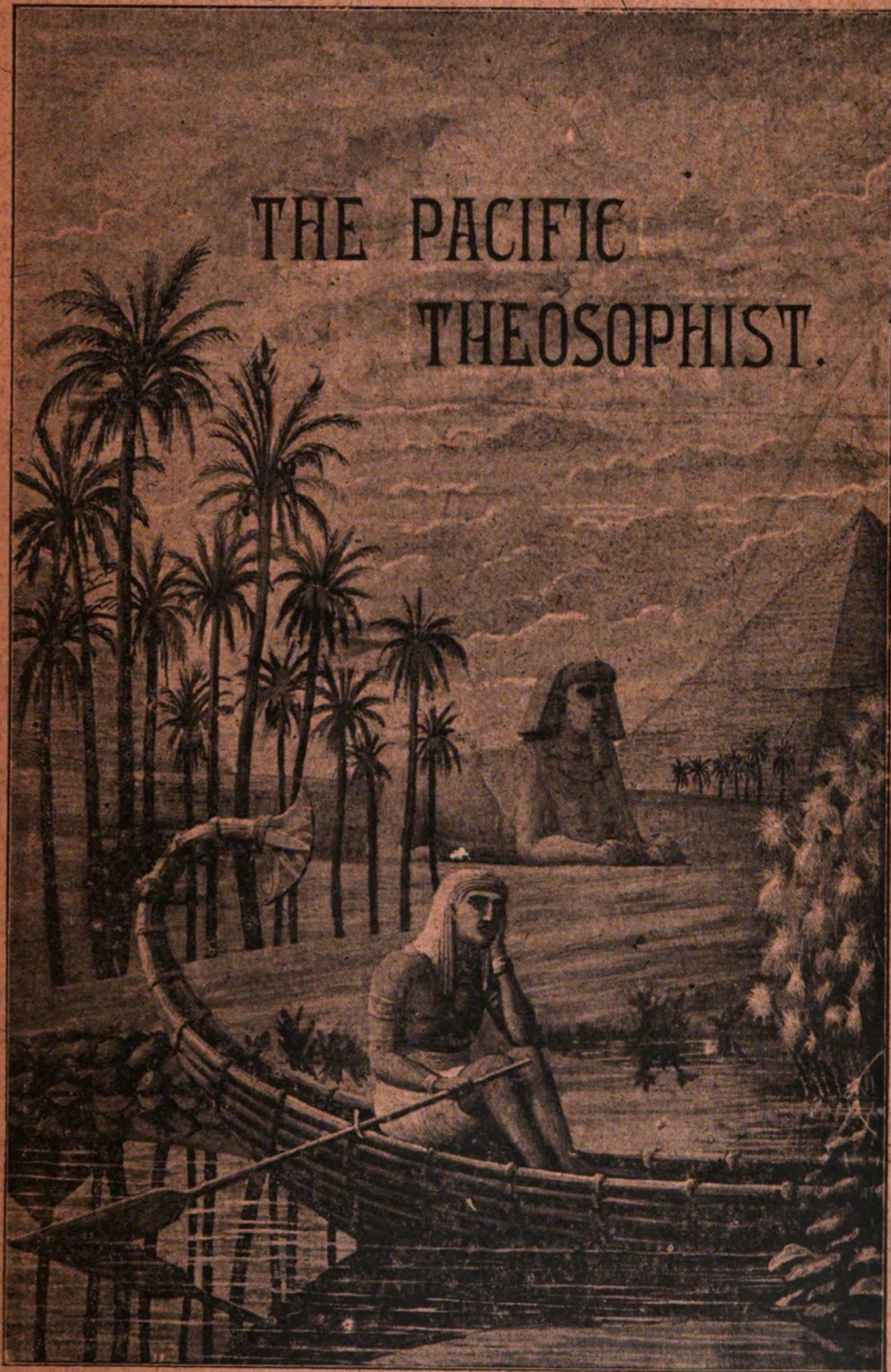


JUL 5 1897

UNIVERSITY
OF CALIFORNIA

— "Seek out him who knows still less than thou; who in his desolation sits starving for the bread of wisdom, without a hope or consolation, and—let him know the truth." —



A THEOSOPHIC JOURNAL,

Devoted to the Practical Realization of Universal Brotherhood.

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The Prophecy Of Science at the Close of the Century.

Abstract from a Paper by Dr. C. T. Stockwell in the "Springfield Republican".

All thoughtful observers must recognize the fact that these closing years of the 19th century mark a time when the climax of a great revolution of thought has been reached, and that the mind of man is peering into the future with an intensity of feeling and expectancy rarely, if ever, witnessed. A wonderful century of intellectual movement and scientific activity is just behind us, and a more marvelous century invites us to cross its immediate threshold. At no period of the world's history has knowledge increased with the rapidity of to-day. Almost daily, new facts and fresh discoveries are brought to light. Multitudes of eager, trained minds, all over the world, equipped as never before, are penetrating the hidden mysteries of the universe. It follows, therefore, that there must be a constant re-adjustment, and modification of systems of philosophy.

Before, however, such data accumulate sufficiently to compel a positive restatement of theory, the mind is stirred by the sense of a promise, or prophecy, which impregnates the very atmosphere with the impulse of a new life, causing all things to thrill with expectancy. Certain it is that many, if not all, of our scientific men—those who stand on the border line of the known and the as yet unknown—are almost overwhelmed with wonder and awe. Those who have penetrated the deepest into the secrets of Nature are among the most profoundly reverent of men.

With the appliances and methods of modern science, these men are bridging the gulf that has heretofore existed between the visible

and invisible, until to-day they stand in the actual, conscious presence of the immaterial. Not much has been, or is being, printed with reference to the inevitable significance of this new science. It is a prophecy rather than something fully realized. It is an apprehension, a feeling, an intuition, rather than formulated doctrine. The attempt to put into words, to express in exact language, an outline, even, of its real import, is but little short of a hopeless task. If it cannot be sensed through a sympathetic observation of related movements in various departments of discovery and research in the scientific world and of scientific thinking, it cannot be told. In order to find an appropriate vantage ground for such departure it is necessary to sketch, very briefly, the movement of theories during the past generation or two, growing out of the doctrine of evolution.

It is conceded that materialism in its cruder and familiar form is dead. The old dualism of two eternal realities—matter and spirit—distinct and separate, the one over against the other, has gone, never to return. In their place has come the general recognition of the unity of the universe; that matter and spirit are but aspects of one and the same reality. All the great thinkers of the world have reached practical agreement here. A long list of names might be cited of those who justly stand as representative of this view of the universe, such as Spinoza, Hegel, Hartmann, Lewes, Clifford, Bain, etc. It will suffice, however, to point out the essential positions held by the two living representatives of this philosophy, Spencer and Haeckel.

Spencer's philosophy does not teach that mind has been evolved from matter; but merely that in evolution psychical have been parallel with physical phenomena. That the series of phenomena known as consciousness corresponds with the physical phenomena, which, in the last analysis, are resolved into simple pulsations of the atoms. In other words, mind and matter are manifestations, under two different aspects, of an unknown reality which cannot be formulated in the terms of one or the other. It is plain, therefore, that the philosophy of Spencer sees in mental and physical phenomena but different modes of inscrutable power, of which matter and force are symbolic representations. We know matter only as a series of manifestations which we call color, odor, sound, resistance, extension, etc., and these words describe states of consciousness merely. All the

qualities assigned to matter are what they are by virtue of mind. We can think of matter only in terms of mind, but mind we know only as states of consciousness.

The great German naturalist, Ernst Haeckel, in his recently revised work, "The Evolution of Man," says: "The real materialistic philosophy asserts that the vital phenomena of motion, like all other phenomena of motion, are effects, or products of matter. The opposite extreme asserts, on the contrary, that matter is the product of motive force, and that all material forms are produced by free forces entirely independent of matter itself." Thus, according to the materialistic conception of the universe, matter or substance, precedes motion, or active force. According to the spiritualistic conception, on the contrary, active force, or motion, precedes matter. It is only necessary to reflect on this for a time, from a strictly scientific standpoint, to find that it is impossible to represent the one without the other. As Goethe says, "Matter can never exist and act without spirit; neither can spirit without matter." We know of no matter which does not possess force, and conversely, of no forces that are not connected with matter. We thus see that Spencer and Haeckel agree in the conception of the oneness or unity of physical and psychical phenomena throughout Nature; and they both trace the correspondence of such phenomena back to the pulsation of the atoms. For causal relations, Spencer looks to the realm of the unknown and Unknowable; while Haeckel posits in the atoms themselves the potentialities of all phenomena known to the universe of matter and of mind. He even endows the atoms, not only with an eternity of being, but invests everyone of them with sensation and volition, pleasure and pain, desire and aversion.

Regarding the foregoing as a picture, however inadequate, of the brink upon which the formulated philosophy of the 19th century leaves us, it is natural to ask, What of the future? To what do the newest discoveries point?

As a suggestive instance of the trend of investigation, the following statement, made by a professor of biology in one of New England's leading colleges may be cited. He says: "Biologists have recently discovered that the old theory regarding the circulation of sap in tree and plant is erroneous. Up to the present time this phenomena has been accounted for upon the basis of purely mechan-

ical laws, that of capillary attraction; while now it is demonstrated that if the protoplasm of the plant is poisoned, or devitalized, its flow immediately ceases, notwithstanding the fact that the mechanical apparatus has not been interfered with in the least". He further states that biologists consider this discovery to be very significant and of far reaching importance in its relation to philosophical theories. The vital, rather than the mechanical, seems here to be the dominant principle, although neither phase can be dispensed with if we would have a normal flow of this life-giving fluid and its results.

Another thought-summit and one intimately related to the foregoing, may be stated as follows: The conclusion seems to be growing that in the evolutionary forces of all Nature, mind, or the mental principle, is the sovereign, the dominant force, rather than the structural, mechanical, or physical, or even that of inheritance and environment. That element in all organic life which science has termed "the tendency to differentiate," and other modes of thought have called "that which aspires," is now believed to constitute a far more important factor in the process of evolution than has before been conceived. That an organism can in time free itself from its inheritance by choosing, or creating, or reacting upon, its environment, and thus climb in the scale of being by virtue of its own intrinsic and inherent forces, is now claiming a larger place in the thought of the world than formerly.

Prof. Cope says: "The entire process of ascending evolution appears to be dependent on the presence of mind, that is, consciousness, in its successive stages from the simple to the complex." He holds that the evolution of mind has built up mental aptitudes, and these aptitudes have built up a physical basis for them to rest upon. For an illustration of this point, Prof. Mellone of the University of Edinburg suggests that "Water creatures did not acquire lungs, and then proceed to live on land, nor did the creeping reptiles first acquire wings, and then attempt to fly; these organs were developed because they were needed, and they were needed because trials were made in advance of experience—trials which there was nothing in past experience to justify." And he further says: "From the modern biological point of view, we may say that evolution is possible only because a spirit of hopeful endeavor possesses everything—there is something in every creature which impels action in advance of experience at

every stage of its growth; it acts spontaneously, and learns by acting, and in learning, qualifies itself for a new sphere of life, with which comes new experiences and fresh enterprises". Prof. Cope goes farther than this. He maintains that consciousness as well as life preceded organism, and that consciousness is the prime mover in all organic evolution. "I think it possible to show," he says, "that the true definition of life is: Energy directed by sensibility, or by a mechanism which was originated under the direction of sensibility."

Prof. Cope is not alone in this view. He represents a large and growing school. Especially is this true of American and French biologists and psychologists, as well as of a growing number of English scientists. In that wonderfully interesting book, "The Evolution of Sex," by Geddes and Thompson, we have strong confirmation of Prof. Cope's position that life and consciousness precede organism. In that little speck of protoplasm which constitutes the germ-plasma of the nucleus of the ovum, before even the body of the ovum is developed, there is to be found, and may be seen by the aided eye, a very intricate microcosm of psychic life. There is, as yet, but the merest suggestion of a physical basis. It seems to be the very border line between consciousness and physical embodiment. The predominating phenomena can be called nothing less than psychical, or conscious. There would almost seem to be consciousness of self. As the process of body building goes on, the psychical phenomena decrease in activity. It may be said, indeed, that consciousness seems to descend into matter for the purpose of reproducing itself, or for self-amplification, in order to rise to a higher plane of life that stretches away before its inherent potentialities.

Closely related to this line of thought is another very interesting and suggestive conclusion which seems to be emerging from scientific work and observation. It is practically established that the difference between the consciousness of man and that of the lowest forms of life is one of degree and not of kind. That the lines of continuity run back from self-consciousness in man to the psychic life of micro-organisms, there can be no doubt. And if Haeckel, and Cope, and others of the world's great naturalists and biologists are right we cannot draw the lines even at the beginning of organic life, but must go back, at least to the atoms. Cope goes even farther than Haeckel, and carries the basis of life and of consciousness over into the ether,

and therefore beyond the atoms; and it is here that he finds the scientific warrant for the idea of God and the hope of human immortality. He suggests that mind is a mode of motion, or a mode of wave force, of the same substance as that which underlies physical phenomena. The very stones are now seen to possess life, and a life as distinct and varied as that of the animals in an African jungle.

In view of the foregoing, is it any wonder that man is so curious to learn something more relative to the nature and qualities of the atom? When the parallelism of phenomena in the world of matter and in the world of mind is traced so directly back to this double-faced world of primordial atoms man would not be what he is at the present stage of his development were he indifferent to that which lies hidden in their structure and constitution, and also to the realm of the unknown beyond them.

Prof. Huxley remarked in an address within a year of his death, "I no longer wish to speak of anything as unknowable: I confess that I once made that mistake, even to the waste of a capital U." This scientific philosopher is not satisfied to rest, in his search after reality, or substance, with the conception that the atom, even, is the ultimate fact. Neither is he content to allow Spencer to say that there is an impregnable wall at the confines of the atom, which cannot be breached, and beyond which lies the unknowable. And so we find him in search of a bridge that shall span the chasm between the atom and that which lies beyond. Or, in other words, he feels that if he can understand the atom fully, it may be known what God, Man, and the Universe are.

Some of these men are beginning to entertain the tremendous conception that they have found the hither end of such a bridge, and they are reverently pushing out upon it, and with daily confirmations of the solidity and soundness of the conclusion; are peering with a profound awe and wonder into the unspeakable glory that is seen to envelope, like a great cloud, its thitherward course. The, as yet, invisible end rests upon the ether of science. Prof. Dolbear says, "I think we are very near to a physical basis for immortality that will transform most all our thinking." Again he says: "However large the universe may be, and however exact such relations as we have established may be, it is daily becoming more certain that even in the physical universe we have to do with a factor,—the ether—

the undiscovered properties of which ought to warn everyone against the danger of strongly asserting what is possible and what is impossible in the nature of things."

President Hall, of Clark University, said several years ago, that out of the research of chemists and biologists there was unfolding something which might as well be called "love" as by any other name; and, later, that "The word love is the most fitting motto to place in any of our modern biological laboratories, for the reinforcement of the good old Bible doctrine of love is coming through the microscope and the laboratory."

In the ether, and in the vortex-wave theory of the structure of the atoms, man is beginning to think he can see, with the eye of science, real substance; and in using the word "substance," nothing else is implied than that which is commonly understood by the terms "God," "Reality," "Spirit," etc. Science, however, prefers to call it the embodiment of the Infinite and Eternal Energy. This conception of the ether, and of vortex rings of the ether in the ether as constituting the basis of atoms, is not new; but the tremendous significance and import of the conception is but just dawning upon the human mind. Newton first conceived the idea of the existence of some substance outside, or independent of, matter, but which is the medium by which, or through which, one particle of matter acts upon another. Later on, Bosovich conceived the atoms to be "centers of force." But it was Helmholtz who first pointed out the remarkable properties of a vortex of a perfect fluid spinning in the midst of a perfect fluid. Sir. Wm. Thomson, (Lord Kelvin) some eight years later, while watching Prof. Tait's experiments on smoke-rings, conceived the idea that atoms may be vortices in the ether. Helmholtz's investigations prove that a vortex-atom in a frictionless fluid* can never be created or destroyed.

That the ether is not matter in any of its known forms, practically all scientists are agreed. But that all forms of matter spring from it is coming to be generally conceded. It is stated that during the last year, Lord Kelvin, an eminent scientist, by a series of very care-

*A "vortex atom" in a "frictionless fluid!" What kind of a fluid is a "frictionless" one? See the straits to which materialists are being driven! Better explain the universe as a "fulguration of the occultism," and let it go at that. For materialism first names its unknown, and then explains it ever afterwards by calling it by that name!—Ed. PACIFIC THEOSOPHIST.

ful and most delicate experiments, proved that all matter in the universe is at bottom ether. In other words, matter, in reality, is only a form of spiritual substance. "Matter is a mode of motion of spirit," says Calthorp. "And not only is matter a mode of motion of spirit," he says, "but all things, thoughts, beings, worlds, are modes of motion of spirit. Spirit-substance underlies them all."

It is a distinct advance in scientific thought when it begins to talk less of phenomena and more of reality, and what is coming into the realm of knowledge, and reasonable, logical inference regarding properties of the ether, affords us something tangible upon which to base our ideas of reality. Tesla says: "Nature has stored up in the universe an infinite amount of energy. The eternal recipient and transmitter of this energy is the ether."

The following quotation, from an article in Harper's Monthly for Oct., 1896, is very suggestive: "At this close of the 19th century, discoveries have been made which bring us to the threshold of the 20th century face to face with problems and possibilities vastly beyond those which the human mind has before conceived. The dreams of Alchemists may seem but faint imaginings when one day we confront, with the eye of science, processes by which force becomes matter, and matter again force, and the visible has been created from the invisible." These discoveries are in the ether, so-called, which is described by Prof. Lodge, of the University college, Liverpool, as "one continuous substance filling all space; which can vibrate as light; which can be divided into positive and negative electricity, which in whirls, (or vortex-waves,) constitutes matter, and which transmits, by continuity, every action and reaction of which matter is capable." This is the modern view of the ether and its functions.

Matter, therefore, is not only divine, but it is the crowning act of divine love and self-sacrifice. It is God, giving away himself for man to use, to enjoy, to govern.* Further than this, it is—in perfect accord with the law of all parenthood—of the very substance of God himself that we, his children, body as well as soul, come. Thus, verily, we are "begotten, not made;" being of one substance, and children because we are so in very deed and truth. "Putting this latest truth of science into 19th century language," says Calthorp,

*Brahm, creating the universe out of a portion of himself.—Ed. P. T.

“we say God has nothing but himself to make his children out of. They are spirit because he is spirit. They live because he lives. They inherit his love, his wisdom, his eternity. There is only one mind, and they share it; only one life, and in that life they live; only one spirit, and they are spirit. God, the ultimate fact, and spirit the sure foundation on which all things rest—this is to be the thought of the 20th century, into which we of the 19th are just beginning to enter.”

These colossal conceptions, let us not forget, are based upon the present scientific aspect of the ether as one omnipresent and omnipotent substance from which all phenomena spring; and these qualities, omnipresence and omnipotence, must surely be applied to Deity alone.

Prof. Hemstreet says of Tesla's energy in the ether: “Call this energy God's mind, and the ether God's body; then we have the secret of eternal life and the process of cosmic evolution—God in the ether is no more strange than a soul in the body.” The ether, as it is coming to be apprehended, in the new modes of thought, is an immaterial, super-physical substance, filling all space, carrying upon its infinite, throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle, and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental, and spiritual, as they are known to man.

Thus, it is now coming to be seen, we must start with God, at the very outset, as the first principle in even the physical and mechanical world, for here, as well as in the psychical world, we see but different aspects of one and the same thing; and this one is nothing else than God—God embodied in the ether. Space is thus seen to be, in very truth, the actual presence of God. Nature, with its all-inclusive borders, is the manifestation, revelation, appeal of the Infinite Mind, the Infinite Will, to the finite mind—of the Father to his children. This conception, once grasped, lifts one into an entirely new world. “God is seen to be no longer the *cause* of things, but the *fact* of things. Empty space is an empty phrase.” As we look out into the ether we see God. In a rose, a lily, a sunset, we catch something of the thought of God in relation to beauty. Before the great, all-absorbing ocean, we understand something of the power of God. Looking out amid the circling worlds of stars, the majesty of God is

revealed to the open mind. By following this line of reason and deduction, we see that every form of matter, no matter how small or humble it may be—even the very dust of the street—illustrates His order and proclaims His law. Everything is animated; quick with living powers; burning with intelligence; throbbing with emotion; crowded with intention. There is no room whatever, in the whole universe, for death, or dead matter. There is absolutely nothing but life anywhere.

Some one has said: "Truth, or knowledge, is the re-thinking on our part, of the eternal thought of the universal intelligence." And as thought is identical with being, it is clear that so far as our thought has become identical with the divine thought, we have ourselves become divine.

COL. E. T. BLACKMER, F. T. S.

"LIFE'S LITTLE IRONIES."

PART III—REINCARNATION.

Theosophy answers all of the important questions of life. Theosophy answers this problem of life's ironies with the single word—"Reincarnation!"

"You have lived many times on this earth," says Theosophy, "and you will live here many times to come."

Consider Reincarnation as we have already considered Karma—from a purely common-sense standpoint. Life is not made up of seventy years, more or less, and eternity. How could there be any justice in such an arrangement? Is it reasonable to suppose that in this just universe of cause and effect man should suffer an eternity for the causes set up in one life—or that he should enjoy eternally for the virtues of so brief a span as seventy years? We speak of eternity glibly enough, but what does it mean? What proportion of eternity is seventy years?

I assume that we are all agreed that there is such a thing as eternity for the soul of man. Indeed, I have taken it for granted that all men now believe in the soul and in the immortality of the soul. But Theosophy goes a step further and says that the soul is the real man. Need we argue that point? We know very well that the body is not immortal. What then is it, that exists? The real man of course, of which the body was a mere covering for a brief spell.

We speak of the soul often—this thinking, reasoning, knowing ego within—as though it were an attribute of man. And that is a very great mistake. The soul is the man.

Whence comes this human soul, this man? Theosophy asks you to believe, as the only possible, reasonable hypothesis, that it comes from and is a part of that God which exists in every atom of the universe, that God which is eternal, omnipresent, boundless, immutable, which never changes, never punishes, never rewards, never manifests, which man can never know, and which man should never speak of except in words which neither qualify nor limit. Theosophy does not call this God, but one may call it what he pleases so long as he does not seek, with his finite comprehension to define it.

And we, as immortal souls, possessed as all other living things in the universe are, with a spark of this divine infinity, are here for a purpose. We are here to gain experience. One of the greatest sages of either ancient or modern times has said that the "Universe * * exists for the sake of the soul's experience and emancipation." And if we believe that there is any meaning whatever to life, or that the universe is ruled by law and justice, we can readily comprehend that these words of the sage are true. Is it to be supposed, then, that we can gain all the needed experience in these seventy years of earthly life? It were a great waste of time and energy, it seems to me, for this universe to come into existence, so far as I am concerned, just for a matter of 70 years; to come into existence for me when I was born and to go out of existence for me when I am dead. It makes no difference to me that others still live when death comes to me. To me the universe and life itself loses all meaning if it all ends for me when death comes.

But it does not end with death. Be assured of that. We come again to earth, many, many times, and we do not leave it for good until we leave gathered all the experiences it may hold for us—until, indeed, we leave profited by this experience and perfected ourselves in so far as we may on this earth. And then we pass on to gain still higher perfection, upon other worlds and planets yet to be born for us. This is the Theosophical conception of the journey of the human pilgrim throughout the cycle of necessity.

It will be found, upon careful examination to be not only logical but very beautiful and very just, and very true as well. I have

noticed that most of those who first begin the study of Theosophy commence by declaring that "if things are not so, at least they ought to be so." And, of course, this ends with seeing that they are so. For, the way things ought to be, that is the way they are.

Reincarnation means not only that we come back to this earth—after a period of rest—to live these same kind of lives over again, but it means that we have been here many times before. If man be immortal he had no beginning. What kind of immortality is it that has a beginning. Immortality means forever, and forever can have no beginning. Who can trace back the first acorn that grew the first oak? He can tell you the beginning of the human soul—no one else. And if we have lived before and shall live again are "Life's Little Ironies" so ironical as Thomas Hardy and all the other people who can see only one life on earth for man, suppose?

Indeed, there are no ironies in life; no injustices in the world of law. Mind, I do not say that man-made laws are always just. They are as imperfect as man himself. But we are talking of natural laws—the laws, for instance, which decree my birth in poverty; yours in riches.

Now Theosophy explains that the man who is rich in this life or the man who is fortunate and happy, let us say, in this life is so because of certain causes. And who set these causes in motion? Manifestly the one who suffers or enjoys their effects. Else the world is unjust and life is meaningless and absurd, wherefore the man who should invent an explosive that would end all life and the universe itself at a single blow would be the greatest benefactor. But no man, in his secret soul, believes this, unless at the moment when some terrible effect has fallen upon him with such awful force as to stun him for the instant. Then he thinks—O, the egotism and selfishness of self-pity and self-sorrow—that the whole universe has gone wrong, that nature's laws have been suspended merely to heap upon him an injustice.

He cannot realize that his misfortunes, his tragedies, are but the effects of causes, and that no one but himself is responsible for those causes. How could he have set such terrible causes in motion, he asks? He looks back over his life. It has been neither better nor worse than the average man. Upon the whole he meant to do well. It was never in his heart to do any man an injury. He is conscious

of no great sin; nothing in his whole life would seem to warrant such a terrible catastrophe as has fallen upon him. Other men who sin deeply are still happy. He cries aloud in anguish, "The world is unjust!" But, alas, his vision has been limited. He has looked at but one life. He forgets; aye, in the poverty of his western wisdom, he does not know, that he has lived before.

Everyday experience shows us that there is often the lapse of years between the cause and the effect. We see many causes, the effects of which are not reached for long years to come. So we are not unwilling to seek deeply for the probable or the possible cause, if we only know the direction in which to seek. Seek in Karma and re-incarnation for the meaning of life, says Theosophy.

Now it is wrong to suppose that a man has deserved everything that happens to him. Theosophy only insists that he and he alone is responsible for the cause which set the effect in motion. Theosophy takes a broader, wider view of Karma than that of mere punishment. Karma knows no such words as reward and punish. Karma knows but one word, and that is eternal, implacable, unalterable, compassionate "Justice." Karma is infinite justice and infinite compassion at the same time, for what compassion, what mercy can there be, higher than or outside of exact justice. Do not get human justice mixed up with this definition of Divine justice, of Karma, for the two things are vastly different.

JAS. H. GRIFFES.

(To be Continued.)

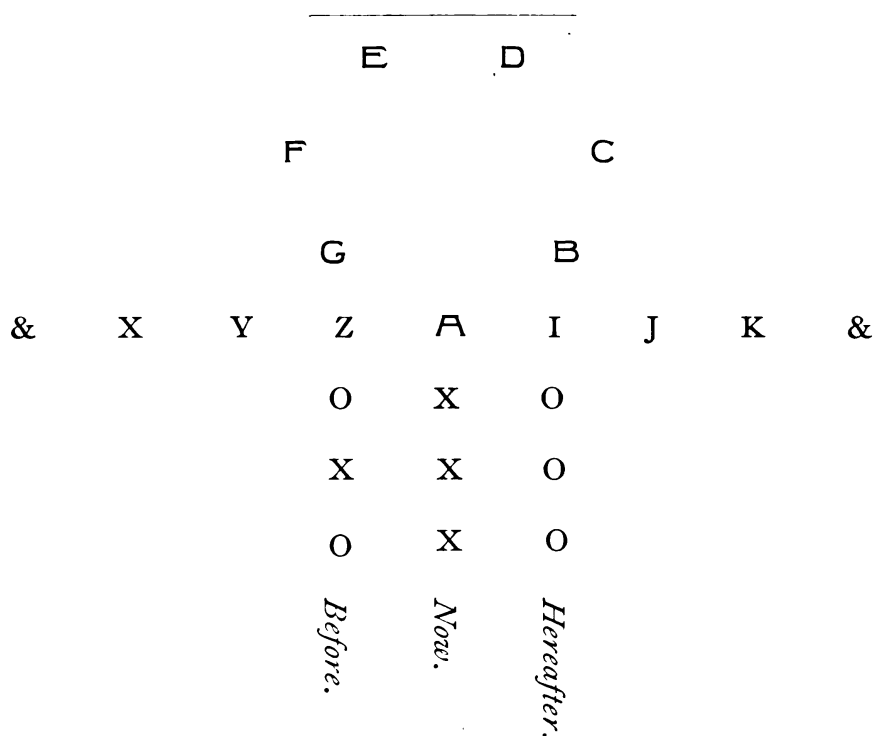
THEOSOPHY FREE FOR ALL.

Our Crusaders in their recent journey around the world carried the message of Theosophy to the people of all nations freely and without price. In no instance was an admission fee charged nor was money collected at any of the public meetings. The members of the Society gladly bore the heavy expenses of the great propaganda, whose results to the cause of the Brotherhood of Man none may limit. And it was good that this was so when offering to Humanity the sublime truths of the Wisdom Religion. Probably, had an admission fee been charged, the audiences in most of the cities visited, would have been almost as great, but large numbers in the aggregate would have been prevented from attending. Under the wise

plan followed by the Crusaders, all classes of society were reached, especially the poor and lowly who have the greater need for light on their dark pathway.

Let "Theosophy—free for all," the legend we have adapted for our public literature boxes, represent the policy of the T. S. A., inaugurated as it was by the Crusaders. In local matters, let collections be made when necessary at open meetings in the usual way; but in movements of large public interest such as lectures by eminent F. T. S. or in Crusading Campaigns, let there never be a suggestion of charges for admission or reserved seats. When unusual or extraordinary expenses become necessary to be incurred, the vast majority of members will not be found wanting but will spontaneously spring forward at the call and rally round the Masters' Cause, furnishing all needed material means as they did in the most remarkable Crusade in latter days.

JAMES H. CUTTER.



Here is a symbol which some of the children of the Lotus Circles can in part understand; the symbol of Life or the **TAU**, which has meant so much to so many races of men. The letters composing the figure are so arranged that they show the various beliefs of the present day as to our existences. For instance the bottom line is o x x

which represents those who believe they did not exist before, but do now, and will hereafter—the orthodox churchman,—for example. Next above are those who believe they have existed before in lower forms and that they have reached the pinnacle in man and will not live again—such is the typical orthodox scientist. Next above is the know-nothing or agnostic, who is quite sure that he exists now, but believes nothing of past or future.

But above all is a portion of an endless train of letters in the form of a circle, and this represents those who hear, or the auditors; and those who see, or the occultists. For them there is an endless cycle of existences. They will see a great deal more in this symbol for there are seven letters in the circle, and the A and the H are the same—one is the octave of the other, and in symbology these letters mean strange things.

MAZZAROTH.

Editorial.

Much of the space of this issue of the PACIFIC THEOSOPHIST has been devoted to the able *resume* by Col. Blackmer of the address by Dr. Stockwell upon the "Prophecy of Science at the Close of the Century." This paper presents the position of the most progressive scientists very clearly and forcibly, and will do much towards clearing up the somewhat hazy conceptions which many Theosophists have of the attitude of science towards spiritual things. It will be at once apparent that the old, crass materialism of but a quarter of a century since is dead—never to be resurrected, let us hope. But the newer ideas are none the less materialistic. The field of conflict has only been removed—nothing more. The battle against a materialistic formulation of the universe must still be fought out along the old lines.

It is something, however, to have fairly driven the enemy out of his stronghold, and this has been done, and Madame Blavatsky and her successors have led the Forlorn Hope which first scaled the ramparts. And it is more that materialism has been forced to take up a new position in utterly unfamiliar ground. It has pitched its tents in the "ether" now—a substance which it can neither weigh, measure, nor focus under its microscope. But its banners are still materialistic; its "god in the ether" as far from a true conception of the nature of the universe as was its denial of any god because he could not be hewn out of gross matter. Haeckel's positing the atom as the source of all the intelligence and design which we see in nature is just as crassly materialistic as the view which sought in force taking the direction of the least resistance the origin of all things.

Therefore, let Theosophists not be deceived into thinking the scientific mil-

lennium is at hand. Let them keep themselves informed as to what science is doing and teaching (and this is the reason for the insertion of this paper), and so be at all times prepared to intelligently meet their materialistic opponents. Many of these are already seeking in the realms of spirit for the solution of the problems of existence, in the truly scientific spirit of accepting truth where ever found, and must soon become strong protagonis of the theosophical teachings. There is enough in this one fact to cause us to rejoice. "The world does turn", despite all the anathemas of science or the Church, and never was hope brighter or strenuous effort more full of promise than in these years which mark the closing of the most grossly materialistic century mankind has ever known.

BRANCH REPORTS.

PASADENA BRANCH, PASADENA, CAL.

Paul S. Heffleman, Sec'y, writes: Enclosed find syllabus of lectures of Pasadena Branch for the next three months: May 23, H. A. Gibson, "Man's Many Worlds;" May 30, Leonard Lester, "The Growth of the Inner Man;" June 6, Mrs. J. A. Brink, "Unity in all Things;" June 13, Paul S. Heffleman, "Theosophy for Business Men;" June 20, Abbott B. Clark, "Mankind Must be Liberated by Man;" June 27, H. A. Gibson, "The Reality of the Unseen;" July 4, Leonard Lester, "Theosophy and Art;" July 11, Dr. G. F. Mohn, "Past, Present and Future of Man;" July 18, Miss Adelene Wheeler, "Our Idols;" July 25, H. A. Gibson, "The Power of Confidence;" Aug. 1, Abbott B. Clark, "Universality of Law;" Aug. 8, Paul S. Heffleman, "Esotericism of the Bible;" Aug. 15, Miss Edith White, "A Law of Growth." The Lectures are being well attended and public interest is on the increase. At last Sunday's lecture there was an audience of nearly seventy, and it was an unusually intelligent audience, consisting of educated, thinking people—not curiosity seekers, by any means. The Branch meetings are also well attended, for a small Branch, and the Lotus Circle is doing good work under the supervision of Mr. Lester, a member of Aryan Branch, New York, who has been here for some months. Mr. Lester and Miss White, our Sec'y, have been making regular trips to the Orphans' Home in South Pasadena, every Sunday afternoon, where they have instructed the children in the elements of Theosophy, so that now the children are anxious to come to the Lotus Circle regularly. Arrangements are now being made so that they can do so. The Branch purchased a fine new piano about the middle of March. A dozen copies of "Theosophy" per month have been ordered from the newsdealers, with the understanding that they are to sell as many as possible to outsiders, and then the Branch will take the remainder at regular rates.

BLUE MOUNTAIN BRANCH, ELGIN, OREGON.

J. E. Hug, Sec., writes: Our Branch is entirely formed of farmers, who are scattered eight miles apart, but we manage to meet once a week at the Hiland

School House, Sundays, at 1 P. M. There are not many of us, six in all. We therefore, feel the more responsible for keeping this center. We have taken up the Key for study at our meetings, which are open to the public. There are a few visitors each Sunday. The Secretary calls the roll to which the members respond by quotations from the Voice of the Silence and other good books. We have cornet music during our meeting. The Branch has a Library of about thirty vols. which is steadily increasing.

Tathagata T. S. Reports two new members. J. C. Hadley has recently been elected President, and Mrs. M. P. Hadley Secretary.

NARADA T. S., TACOMA, WASHINGTON.

Copy of syllabus is as follows: "Why Are Men Brothers?" Mrs. Mary Brooks; "The World's Great Souls," Mrs. Addie G. Barbour; "A. B. C. of Theosophy," Mr. F. I. Blodgett; "Resurrection—What Is It?" Mr. E. O. Schwagerl; "Immortality of the Soul," Mrs. Belle F. Crosby; "Religion and Religions," Mrs. Mary Brooks; "Number and Forms," Mr. F. G. Plummer; "Why no Distinction in Brotherhood," Mr. John L. Wilson; "First Object of the T. S.," Mr. R. H. Lund; "Jesus of Nazareth," Mrs. F. A. Schwagerl; "The Three Objects of the T. S.," Mrs. F. A. Sheffield; "Justice and Mercy," Mrs. Eva A. Schweder; "Hypnotism and Clairvoyance," Mrs. Mary T. Bean; "Death," Mr. Geo. Sheffield; "A Theosophist," Mrs. Edna B. Lund; "The Renunciation," Mr. E. D. Schwagerl; "Is Theosophy Practical?" Mrs. Jennie L. Clark.

GILROY BRANCH, GILROY, CAL.

Mrs. Ellis Forsyth, Secretary, writes: Mrs. Harris came to us on the 22d. Met with us three evenings and one afternoon. We all enjoyed her visit so much. It was a real intellectual feast. Such visits do the small country Branches good—give new life and energy to discouraged members. We hope to have her again and other members from the center on the coast. May the good work go on.

PROMETHEUS BRANCH, PORTLAND, OR.

At its annual meeting for the election of officers, Mrs. L. R. Webster was elected President; Mrs. Dr. M. A. Thompson Vice President; Mrs. Chas. E. Wilber Treasurer; Mr. Chas. E. Wilber Librarian (re-elected) and Mrs. L. D. Durkee Secretary. Reports show good work and an active Branch.

HAR GROVE BRANCH, SACRAMENTO, CAL.

Alfred Spinks, Secretary, writes: We are "whooping up" Theosophical matters here, that is, Dr. Griffiths is doing the work and we pat him on the back. Additions to membership are coming in; a ground floor hall in a prominent part of the city has been secured solely for our headquarters and lecture hall, and altogether prospects are very bright.

Pasadena T. S., Salt Lake T. S., and Prometheus T. S. (Portland) have recently secured pianos as an aid in branch work.

Salt Lake T. S. recently elected the following officers: A. V. Taylor, President; Dr. Ellen B. Ferguson, Vice President; E. F. Roberts, Treasurer; Mrs. Lesline W. Brown, Secretary.

Mrs. E. R. Groves has been elected President of Redding T. S. to fill vacancy caused by the death of Mrs. E. M. Bostwick.

Miss Jessie Mayer of Riverside T. S. writes that "Theosophy is in the air and we always have a fair number of inquirers at our Branch meetings."

T. Parsons, Secretary, Vancouver T. S. writes that while the Branch is now laboring under some disadvantages, "it will not be long before we will have a good flourishing Branch in Vancouver, solid, effective work is being done."

EXCELSIOR BRANCH, SAN JOSE, CAL.

Bro. John I. Varian, writes: Mrs. Harris held eleven meetings in nine days with us; in all of which both in E. S. and T. S. there has been a steady interest. On her return from Santa Cruz, she and Mrs. Russell stopped in Los Gatos, where Mr. Rupert has just started a study class. He did bravely in working up a meeting there, seven from our branch went down to it. There were over seventy at the meeting and they did not want to go away after we were through, leaving a lot of questions unanswered. On Saturday night we had an at home at Dr. Winsors at which were fifty five people. Mrs. H. was in great form, giving them a splendid lecture on "Devotion." But the greatest work has been in the Branch itself, where she has created harmony and drawn us all closer together in the common desire to further the cause. Probably there never was a better nine days work done in local branch work than that of Mrs. Harris in San Jose. "Luck to her big heart wherever she goes."

NARADA BRANCH, TACOMA, WASH.

R. H. Lund, Secretary, writes: Narada T. S. is as usual doing good work: spreading Theosophic influence among the public, through public lectures, branch meetings, home crusade work, and Lotus Circles. The attendance both at public meetings and branch meetings is good, and new faces are constantly presenting themselves as earnest and interested inquirers. On the evening of May 20th, while the members and a number of strangers were busily engaged in discussing the subject of "Cycles" at a regular branch meeting: Bro. E. Williams of San Francisco greatly surprised all present by stepping into the room. He was at once asked to talk, and as usual was ready to respond, and did so to the great interest of all. Saturday evening Bro. Williams met with a number of the members and on Sunday evening delivered a public lecture on "Theosophy in Daily Life" to a full house. The interest of the audience was fully demonstrated by numerous questions. Beside these regu-

lar meetings, Bro. Williams was kept busy every day from morning to night, calling on members and talking Theosophy—the members of Narada know how to take advantage of a good thing when the opportunity presents itself. Only one thing Bro. Williams enjoys more than to talk Theosophy, and that is to drop in among us without a word of warning. This is the second time he has come that on us.

LOS ANGELES BRANCH, LOS ANGELES, CAL.

H. B. Leader, Secretary, writes: I enclose list of lectures for May, viz: H. A. Gibson, "A Basis for Ethics;" A. B. Clark, "The Nature and Aim of the Theosophic Movement;" H. A. Gibson's, "Man's Many Worlds;" H. B. Leader, "Septenary Man;" H. A. Gibson, "The Bible a Mystic Book;" Miss M. Lloyd, "Failures and Successes," H. A. Gibson, "The Object of Man's Seeking;" O. I. Clark, "Confidence;" H. A. Gibson, "The Reality of the Unseen;" Mrs. Brink, "The Unity of all Things." Our Branch is steadily growing and the meetings are well attended. We hold our next Brotherhood Supper on the 10th Inst.

KSHANTI BRANCH, VICTORIA, B. C.

W. Harold Berridge, Secretary, writes: The following is a list of Sunday evening addresses delivered here during May. "The Foundation of Theosophy," F. W. Graves; "The Law of Periodicity," G. F. Jeanneret; "The Theosophical Trinity," W. F. Berridge; "Universal Justice," F. C. Berridge; "The Growth of Theosophy," W. Stewart; "The Cause of Sorrow," Jas. Russall; "Brotherhood," F. C. Berridge; "The Science of Life," J. E. Whiteside; "Adepts," F. W. Graves.

On the 13th, a special meeting was held to commemorate the first anniversary of the Crusade. The following addresses of about ten minutes each were delivered: "The Theosophical Movement," G. F. Jeanneret; "The Theosophical Movement," W. H. Berridge; "The Theosophical Crusade," W. Stewart; "S. R. L. M. A.," F. W. Graves.

STOCKTON BRANCH, STOCKTON, CAL.

Lizzie H. Condy, President, writes: Stockton Branch T. S. A. held a special meeting on Sunday Evening June 13th, in commemoration of the first anniversary of the Great Crusade. Open meetings are held every Sunday evening, which consist of readings, and original articles by members, and sometimes lectures, which are all well attended. After the lecture, general discussion, questions and answers make the meetings quite interesting. Open Branch meetings are held every Tuesday evening. Subjects for study, those suggested by the Forum. Our Branch is small but staunch. Altho' our increase is small, we feel the effects of our endeavors. Our Free Public Library, keeps the leading Theosophical works on its shelves, and they are kept in circulation. They are also going to take the magazine "Theosophy."

BOOK REVIEWS.

Theosophy for June has more than fulfilled the promises made for it. It has been enlarged to double its old size, the scope of the subject matter very much increased, new and able writers, hitherto strangers to Theosophical Magazines, are contributors, and in every way the Magazine is very materially improved. The best article, from an occult standpoint, is that by W. Q. J., "Sheaths of the Soul." "Ireland Behind the Veil," is poetically beautiful, while "The Influence of Oriental Thought on Occidental Civilization," by B. O. Flower, is a strong philosophical presentation of the situation. Among "Faces of Friends" we have that of the wittiest of old Theosophical war horses, Dr. Franz Hartmann, so long and so favorably known to Theosophists the world over. He also contributes an article upon an "Indian Yogi." Dr. Archibald Keightley writes of "Health and Disease," from the standpoint of the deeper student of the mysteries of life; and is followed by Prof. Wilder, in a splendid paper, "The Genesis and Pre-Natal Life." Dr. Buck has a strong paper on the "Mystics and Mysticism of Christianity," and so we might go through the magazine and find everything upon a high ethical, moral and literary plane. The magazine is a credit to its editors, and to Theosophy as well. And each Theosophist who is not a subscriber is missing one of the good things now to be had by the reading public.

The *Irish Theosophist* for May is also a good number. Mrs. Keightley continues her exposition of the "Bhagavad Gita in Practical Life." Laon writes concerning "Danann." "Priest or Hero" is continued, as is also Robert Browning. The magazine then, as usual, drops into poetry, etc.

The Grail is to the front with its usual batch of short, crisp and strong articles. One of the best is the leader, entitled, "What is Our Future?" R. Machell has a fine paper on "Colours," and Henry T. Patterson a very fine one upon "The Rise and Fall of our Races." Gordon Rowe continues the "Grail," and H. T. Edge has an excellent article on "Theosophy and Brotherhood."

The Theosophist, of Adyar, has almost no European contributors. At least eight of its ten original articles are by Hindoos, and of course their Sanskrit quotations and Eastern allegories are difficult for Western readers to follow. Col. Olcott still continues his "Diary Leaves," and there are some very ordinary spiritualistic phenomena translated from the French.

RECEIVED—The *Dawn*, *Intelligence*, *Hypnotic Magazine*, *Journal*, of the Maha-Bodhi Society, *The Thinker*, *The Coming Nation*, *Child Life*, *The Buddhist*, *The Prasnottera*, *Lucifer* (Chicago), *Hayes Valley Advertiser*, *Mercury*, *Sophia*, *Notes and Queries*, *The Theosophical Forum*, *The Herald of Health*.

A PARTIAL LIST OF BOOKS

ON THEOSOPHY AND KINDRED SUBJECTS,

To be Obtained Post-paid from the Pacific Coast Theosophical Committee, Room 30 Academy of Sciences Building, San Francisco:

Adventure Among the Rosicrucians.....	paper, 50c; cloth \$	75
Among the Gnomes (Hartmann).....		1.75
Animal Magnetism (Binet and Fere).....		1.50
Astral Light (Nizida).....		.75
Atlantis (Donnelly).....		2.00
Atlantis, the Story of (Scott Elliot) with maps.....	cloth	1.25
Bhagavad-Gita, American Edition (Judge).....	75c,	1.00
Buddhism (Rhys Davids).....		1.00
Buried Alive (Hartmann).....		.75
Christos (Buck).....		.60
Compendium of Raja-Yoga Philosophy.....		1.25
Conflict Between Religion and Science (Draper).....		1.75
Discourses on the Bhagavad-Gita (Row).....		.75
Dream of Raven, The.....	cloth	1.00
Dreams of the Dead (Stanton).....	paper, 50c; cloth	1.00
Echoes from the Orient (Judge).....		.50
Egyptian Book of the Dead.....		6.00
Elixir of Life.....		1.00
Esoteric Buddhism (Sinnett).....	paper, 50c; cloth	1.25
Five Years of Theosophy.....		3.25
From Adam's Peak to Elephanta (Carpenter).....		3.50
From the Caves and Jungles of Hindoostan (Blavatsky).....		2.50
Gems from the East; a Birthday-Book (Blavatsky).....		1.00
Guide to Theosophy.....		1.50
Idyll of the White Lotus.....	paper, 50c; cloth	1.25
In the Pronaos of the Temple of Wisdom (Hartmann).....		2.00
Isis Unveiled (Blavatsky).....	2 vols., cloth	7.50
Jacob Boehme, Life and Doctrines of (Hartmann).....		2.50
Kabbalah Unveiled (Mather).....		3.00
Karma: a Theosophical Novel (Sinnett).....	cloth	.75
Karma (Anderson).....	paper, 50c; cloth	1.00
Key to Theosophy (Blavatsky).....		1.50
Letters That Have Helped Me.....		.50
Life of Buddha (Lillie).....		2.25
Life of Jehoshua, the Prophet of Nazareth (Hartmann).....		1.50
Light of Asia (Edwin Arnold).....	paper, 25c; cloth	1.00
Light on the Path (M. C.).....	25, 40, 75, and	1.00
Magic, White and Black (Hartmann).....	paper, 50c; cloth	1.25
Magical Writings of Thomas Vaughan (Philaethes).....		2.00
Magicians of the Blue Hills (Blavatsky).....		1.00
Man, Fragments of Forgotten History.....		1.25
Mysteries of Magic (Eliphas Levi).....		4.00
Mystic Masonry (Buck).....	cloth	1.50
Nature and Aim of Theosophy (Buck).....		.75
Nature's Finer Forces (Rama-Prasad).....		1.50
Neila Sen, and My Casual Death.....	paper, 50c; cloth	1.25
Nightmare Tales (Blavatsky).....	paper	.35
Ocean of Theosophy (Judge).....	paper, 50c; cloth	1.00
Occult Science in Medicine (Hartmann).....		1.25
Occult Sciences, The (Waite).....		2.25
Occult World (Sinnett).....	paper, 50c; cloth	1.25
Patanjali's Yoga Aphorisms (American Ed.).....	75c,	1.00
Philosophy of Mysticism (Du Prel).....	2 vols.	7.50
Pistis-Sophia.....		2.50
Posthumous Humanity (D'Assier).....		2.50
Problems of the Hidden Life (Pilgrim).....		1.75
Purpose of Theosophy (Mrs. Sinnett).....	paper	.15
Reincarnation (Anderson).....	paper, 50c; cloth	1.00
Rosicrucians, History of the (Waite).....		2.50
Sankhya Karika (with commentary).....		1.25
Secret Doctrine (Blavatsky) 2 vols. and Index.....		12.50
Septenary Man (Anderson).....	paper, 50c; cloth	1.00
Sermon on the Mount (Aretas).....	paper	.10
Song Celestial—Bhagavad-Gita in verse (Edwin Arnold).....		1.00
Source of Measures, The (Skinner).....		5.00

[List of Books continued on last page.]

Studies in Occultism (Blavatsky) 6 vols.	cloth	1.50
Study of Man, and the Way to Health (Buck)		2.50
Through the Gates of Gold (M. C.)		.50
Transactions Blavatsky Lodge, No. 1, paper, 50c; No. 2		.35
Upanishads, The Twelve Principal	cloth	3.00
Voice of the Silence (Blavatsky)	Red Leather	75, 1.00
Wonder-Light and Other Tales for Children (Ver Planck)		.50
Working Glossary for Theosophical Students	cloth	.50
Yoga Sutra of Patanjali (Dvivedi)	Boards	1.00
Numerous Valuable Leaflets, such as Culture of Concentration, Modern Failings, Devachan, etc., at from 1 to 10 cents each. Send for complete Price List.		

THEOSOPHIC BOOKS.

The Secret Doctrine..... \$12.50.

The Synthesis of Science, Religion and Philosophy. By H. P. Blavatsky. New and revised edition, with Index bound as a supplementary volume.

Isis Unveiled..... \$7.50.

A Master Key to the Mysteries of Ancient and Modern Science and Theology. By H. P. Blavatsky. Royal 8vo, 2 volumes, about 1,500 pages.

The Ocean of Theosophy..... \$1.00

By William Q. Judge. Giving a clear and connected idea of the fundamental principles of the Wisdom Religion.

Reincarnation..... \$1.00. Paper, 50c.

A Study of the Human Soul, in its relation to rebirth, evolution, post-mortem states, the compound nature of man, hypnotism, etc. Proving the existence of the Soul, its rebirth upon earth, its state during the intervals of its earth-lives, etc. By Jerome A. Anderson, M. D.

Septenary Man..... \$1.00. Paper, 50c.

A study of the Human Soul, in relation to the various vehicles, or avenues, of Consciousness (technically known as the Seven Principles), by means of which it brings itself into relation with the Outer Cosmos: including a brief examination of Dream and the Problems of Heredity. By Jerome A. Anderson, M. D.

Letters That Have Helped Me..... 50c.

Compiled by Jasper Niemand. Printed on handsome super-calendered paper, same size page as the *Ocean of Theosophy*. Light cloth with olive-green side stamp.

Karma..... \$1.00. Paper, 50c.

A study of the Law of Cause and Effect. By Jerome A. Anderson.

A Study of Man..... \$2.50.

And the Way to Health. By J. D. Buck, M. D.

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E. T. HARGROVE, EDITOR.

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